



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Of much greater significance is Mr. Macgregor's treatment of suspected interpolations. It is well known to students of Demosthenes that Blass regarded interpolation as the greatest source of corruption in the MSS tradition, and how frequently he thought it occurred is attested by his imposing Index. It is not surprising, then, that in the three Olynthiac Speeches he should bracket forty-two places. These are suspected for a variety of reasons, such as making poor sense, being omitted in certain MSS, or not being found in quotations of later writers. On the other hand Mr. Macgregor, adhering to the MSS and deprecating the testimony of later writers, removes the brackets from all but five of the suspected passages (1.15; 2.7, 8, 28; 3.30). This constitutes his greatest single departure from Blass and illustrates well his adherence to the sounder (and easier) principle.

There is no space to speak further of Mr. Macgregor's changes, but a word must be said regarding the relation of his text to that of Butcher in the Oxford Classical Text Series. To be able to speak concretely I have made a detailed (but not necessarily an exhaustive) comparison, and find that, in 128 cases where Mr. Macgregor differs from Butcher, he agrees with Butcher in 100, and disagrees with him in 28. In 20 of the 28 instances the disagreement with Butcher arises from the latter's agreement with Blass. Mr. Macgregor thus departs from Blass somewhat more frequently than does Butcher, but his standpoint would seem to be virtually the same as that of Butcher, and the question arises whether the real basis of his work is not the Oxford text.

With reference to the Commentary the editor expresses his main obligations to Weil, Sandys, Heslop, and Abbott and Matheson. The notes, which are quite obviously planned, not to give an impression of the author's learning, but to be of use to the student, are brief and clear-cut, and, though they lack the personal touch one feels in the older work of Heslop, they serve their purpose well. In subject-matter they deal for the most part with points of grammar and with difficulties in the way of interpretation, giving considerable assistance (though I think not too much) by means of translations. Little attention is devoted to matters of style.

It is not to be expected that the author's explanations will be regarded in every case as altogether satisfactory. As a minor point of this kind one might cite *ταῦτα δ' ὑμεῖς... λαμβάνετε* in 1.19 referring to the use of the Theoric Fund for festivals. The editor (who is apparently interested in the personal pronouns) comments on *ὑμεῖς* as follows: "Observe the insertion of the pronoun; 'This money *you* receive in such a way as you desire'". Passing over the misleading translation of *λαμβάνετε*, we may say that the note is of no assistance. And yet the insertion of *ὑμεῖς* is in need of explanation. Its purpose can hardly be to contrast the action of the Athenians with that of some other people. The fact seems to be that the

emphasis of the Greek personal pronoun does not always depend on contrast expressed or implied, but is sometimes merely a more vivid consciousness of the person or persons whom the mind of the speaker is contemplating. Again, in 2.23, where *αὐτόν* is found in the indefinite sense of 'a man', it is not necessary to regard it as "agreeing with the understood subject *τινὰ*". A severer test of the editor's judgment is the well known crux in 1.3 relating to Philip's machinations at Olynthus: *ὡς ἔστι μάλιστα τοῦτο δέος, μή, . . . τρέψῃται καὶ παρασπᾶσθαι τι τῶν δλων πραγμάτων*. Mr. Macgregor attacks the difficulty, (1) by suggesting a somewhat violent emendation, (2) by taking the last words of the sentence in the sense of "our highest interests", and (3) by seeing in the whole passage a medical metaphor—"may bring about strain and rupture in some point of supreme importance". In all these points he seems to me to be in the wrong and to be making hard work of what may be after all a comparatively simple matter. Demosthenes fears that Philip will complicate matters at Olynthus, or, as he expresses it, that 'he will somewhat twist and distort the general situation to his own advantage'.

There is no room to speak of the Introduction of 44 pages, which gives an account of Demosthenes's career, and enables the student to see the relation of the Olynthiac episode to what precedes and follows. The idea is an excellent one and seems to have been admirably carried out.

It is an accident that this book should appear in time of the Great War, but one could hardly think of more appropriate reading than these wise and patriotic speeches.

STANFORD UNIVERSITY.

JEFFERSON ELMORE.

The Need for Art in Life: A Lecture delivered at the University of Manchester. By I. B. Stoughton Holborn. New York: G. Arnold Shaw (1915). Pp. 116. 75 cents.

The Greek Spirit. By Kate Stephens. New York: Sturgis and Walton Company (1914). Pp. iv + 332. \$1.50.

The contention that beauty in life is a factor of extraordinary importance is sound and rests upon a profound and true philosophy. And that our present pleasure-seeking, sensation-loving, materialistic age would receive immense benefit from the cultivation of a genuine love of the beautiful is not to be gainsaid. But the full thesis of *The Need for Art in Life* (page 15), that

the *main*¹ cause of the social evils of today is a want of art-appreciation,—and that we shall never get true social reform and never conquer the evils of our times until a national love of beauty has been brought about

gives one pause. The proof of this thesis is not sought in an analysis of the nature of beauty as such, although this is dwelt upon at some length (16 ff., 109 ff.),

¹The italics are mine. The idea contained in this quotation Mr. Holborn sets forth three times.

but is found by presenting the ancient Athenian as the example of the all-round man who saw life clearly and saw it whole (84), who was fully developed intellectually, aesthetically and morally.

The discussion of the moral aspects of Hellenic civilization is the weakest part of the argument, colored as it is by a perverse enthusiasm which refuses to look the facts squarely in the face. Surely a recital of modern short-comings does not prove ancient perfection. On page 54 the author says:

We have to admit that we are more selfish <than the Greek>, because we have not as yet so keen a sense of our duty to our fellows and to society as a whole.

But society as a whole did not consist in those days merely of the free male population of some particular state. Women, slaves and members of other communities certainly had a place in such society, yet towards these the attitude of the Greek was utterly selfish, even cruel. Throughout this portion of the argument the reasoning is *ex parte* and quite unconvincing.

This apart, the lecture is an exhilarating protest against the sordid materialism of the present day, and contains many a suggestion that deserves to be carefully pondered. But it is a pity that a lecture on art should itself be so inartistic, not to say slovenly, in form. It is marred throughout by the slap-dash style and superficiality that characterize all the author's lectures which the reviewer has chanced to hear.

Incidentally, it is a bit surprising to learn that the Athenian theater in the fifth century seated more than 30,000 spectators. In his lecture on the Greek theater the author puts the figure at forty thousand!

Far more pretentious in both style and scope is Miss Stephens's work on the Greek Spirit, which is an endeavor to tell somewhat of the message of Greek thought and action, of the lifting and broadening of the vision of human life associated with the social mind and will of the old-day Hellenes. . . . I hope my essay may reflect somewhat of the old Greek directness and Greek penetration of life.

Whether she has succeeded in realizing this hope the reader may judge for himself from the following extracts (pages 88, 93, 99, 229, 185):

Only extreme conditions of the old feudalism during² under ideas evolved by new orders coming to the fore, by fresh blood and a new point of view of life spreading through Greek lands, permitted the tyrants' hold during the generations they continued.

In the Athens of these days the king disappeared by the shearing of the priest part of his office of basileus, and naming him archon for life.

Onward from the eighth century before Christ, we have seen, men's thoughts moved from the heroic glory that colored the age foredone to will, thought, feeling that the human being was of consideration.

The graceful Ionic column, on the other hand, animated, free in play of fancy, demanding and standing on its own base, whose beauty is complete within

itself, spending its strength in slender shoots upwards and in airy decoration, is eight and one-half to nine and one-half times its greatest diameter.

Men and women of a community, picked singers and dancers, clad in canonical robes and crowned with the velvet-leaved daphne or other green garland, singing hymns to the flute's accompaniment, wound marching through their pellucid air.

The style, it is clear, is inexcusably bad. Rare, even obsolete words and meanings of words are not infrequent, while such Hellenic qualities as simplicity, clearness, restraint and charm are conspicuous by their absence. Moreover, the book attempts too much, dealing as it does with Greek history, literature, philosophy, art, religion and a number of other subjects. Each of these, furthermore, is presented in such a manner that important aspects and trivial aspects are given equal weight, and the Greek spirit—whatever is intended by the phrase—never shines forth clear and bright, as in an Hellenic sky, but is dimmed and blurred by the fog of a perfervid enthusiasm.

Had the author been content to write only the first and the last chapters, somewhat expanded, she might have realized her desire to impart something of the message of Greek thought and action. By attempting too much she has defeated her object, and the reader lays the book aside baffled and weary.

UNIVERSITY OF CALIFORNIA.

JAMES TURNER ALLEN.

CLASSICAL LEAGUE OF PHILADELPHIA

During the academic year ending last June there was broached at various times and places the idea of uniting in one Association all the teachers of Latin and Greek in institutions of all grades in Philadelphia and vicinity. The advantages of such a step are so obvious that it seemed remarkable that it had not been taken before. First, the union of so many teachers into one body would create a strong organization, one of whose aims would be to stimulate and encourage true education and sound learning and to discourage specious substitutions. Secondly, it would create an organization to protect and conserve the professional interests of those who have devoted their lives to education in the field of classical literature. Thirdly, it would furnish the opportunity for social intercourse and good fellowship among a large number of teachers whose aims and interests are identical. Fourthly, it would provide opportunities for literary pleasures and professional stimulation.

The organization was finally achieved on April 8, 1916. The officers for the present academic year are President, Emma L. Berry, of the Philadelphia High School for Girls; Vice-President, Thomas S. Cole, of the South Philadelphia High School for Boys; Treasurer, Mary S. Lee, of the West Philadelphia High School for Girls; Secretary, Arthur W. Howes, of the Central High School.

The Board of Managers has decided to make haste slowly, and has arranged for two meetings only this

²Apparently the participle of the obsolete verb 'dure' = 'endure'.